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USSR Report

POLITICAL AND SOCIOLOGICAL AFFAIRS

No. 1337



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INTERNATIONAL

ZIONISTS MANIPULATE WESTERN MASS MEDIA

Kiev RABOCHAYA GAZETA in Russian 1 Oct 82 p 3

[Article by A. Krynichuk: "Manipulators of a Lie"]

[Excerpts] Zionist organizations have put down deep roots in the countries of the West where they have taken over part of the mass information media (generally, the Zionist press in the "free world" numbers more than a thousand periodicals from whose pages toasts pour every day in honor of the flowering of Israel and Zionism) and they have penetrated into many spheres of economic, social and political life. Their campaign to cultivate public opinion and political circles was especially strengthened during the Israeli aggression in Lebanon when the true face of the Zionists was presented to the entire world.

The emotional effect of the evil Israeli deeds in Lebanon and their comparison with the alarming course of events in the world cannot help to affect world public opinion. Today, public opinion is becoming an ever more real political force which one cannot fail to consider. Therefore, the Zionists are trying in every way possible to influence and suppress it with the help of different levers and methods. For years on end, the mass information media has tried to ram it down the throat of the average Western man that Israel was militarily fighting for its existence.

The American mass information media, especially those controlled by the Zionists, have actively joined in the Israeli propaganda campaign. Newspapers have published articles in which Israel's invasion of Lebanon was justified. Former Senator Ezh. Aburezk states: "The greater the number of killed and wounded becomes, the less importance do the American press organs attach to this. For the most part, American press organs are now playing the role of an open channel for the Israeli military". Such a position is understandable. The Israeli lobby has now joined ranks with the country's reactionary circles, military industrial complex, and the monopolies which determine the policy of Reagan's Washington administration. They consider Israel to be their type of road-roller which is paving the way for Washington to a policy of dictation in all the Near East and toward the conversion of this region into a potential "theater of military operations" for the United States against the socialist commonwealth, which is second in importance after Europe.

Not only weapons of destruction but also the poisonous weapon of anti-Sovietism are in the arsenal of the aggressors and their accomplices. Imperialist propaganda is trying to its utmost to clear a path for imperialist expansion to the accompaniment of anti-Soviet fabrications.

A "psychological war" against the USSR is now being unleashed in the West with growing force. As before, militant anti-Sovietism and anti-communism remains its heart. This is the alpha and omega of all the ideological subversive activity -- from justifying the Zionist organizers of genocide, butchers and murderers of Palestinians and Lebanese to hypocritical declarations concerning the "struggle against international terrorism".

The occupiers are committing outrages on the long-suffering land of Lebanon, and Zionist circles are busy distracting the attention of world public opinion from the crimes of the Israeli militarists. They have intensified the anti-Palestinian and pro-Israeli campaign for this purpose.

The Israeli information organs are performing the same task as their partners in the United States, disseminating anti-Soviet and antisocialist propaganda. At the same time there exists a distinctive feature in the propaganda activity of the Zionist information organs in Israel. They are not only spreading the falsifications and inflammatory statements of foreign sources, especially those of the United States, but they are also fabricating false anti-Soviet reports and sending them to the information organs of the largest capitalist states.

However, no matter how Zionism exploits the mass information media, it will not succeed in concealing the truth from public opinion -- the truth which the recent events in the Near East have revealed in all clarity. The name for that, which Israel is committing on the Lebanese land, is genocide. Its goal is to destroy the Palestinians as a nation. A TASS statement has pointed out: "Many generations of the Israeli people will have to overcome in the future the consequences of these heinous crimes which its government is committing today." The crimes, which are being committed by Israel in Lebanon, are evoking the anger and condemnation of all honest people who will never forget nor forgive the evil of the aggressors.

8802

CSO: 1800/119

INTERNATIONAL

BRIEFS

U.S. DELEGATION IN USSR--A delegation from the association of U.S. twinned cities headed by its president, Richard Newcastle, was in the Soviet Union from 18 through 26 October at the invitation of the association for relations between Soviet and foreign cities. The U.S. guests visited Moscow, Leningrad and Baku. During their trip they familiarized themselves with the life of Soviet people and met with ispolkom leaders and representatives of the public. [Excerpt] [V. Mikheyev report: "For the Sake of Mutual Understanding"] [PM031025 Moscow IZVESTIYA in Russian 27 Oct 82 morning edition p 4]

INDIAN SHIPPING OFFICIAL VISITS UZBEKISTAN--(Chadrika Prasad Srivastva), chairman of the Organization for International Seas [title as heard], who is on a visit to the Soviet Union at the invitation of the Soviet Ministry of Maritime Shipping [title as heard], has also paid a visit to the Uzbek SSR for a few days to acquaint himself with Uzbek life. [Excerpt] [GF081912 Tashkent International Service in Uzbek 1700 GMT 8 Nov 82]

CSO: 1807/23

NATIONAL

COMPLEXITIES OF CULTURAL INTERACTION IN SOVIET MILIEU

Moscow FILOSOFSKIYE NAUKI in Russian No 5, Sep - Oct 82 pp 3 -12

[Article by M. M. Khayrullayav, corresponding member of Uzbek SSR Academy of Sciences, and G. Shirmatova, candidate of Philosophical Sciences, Philosophy and Law Institute imeni I. M. Muminov of the Uzbek SSR Academy of Sciences: "The Interaction of Cultures and the Spiritual Enrichment of the Personality"]

[Excerpts] The persistent struggle against nationalistic vestiges, whose persistence is partly connected with the tenacity of religious notions and psychology, has special significance in improving the effectiveness of the mutually influencing and enriching processes of national cultures. Here, at the junction of theories on culture, national relations, personality, and atheism, another problem is revealed: the influence of atheistic propaganda on a person's spiritual enrichment under the conditions of the interaction of national cultures.

During international atheistic work, it is important to consider the complexity of the alignment of religious, national and class factors in the consciousness and psychology of the people. V. I. Lenin said during the 8th Party Congress: "What can we do with regard to such people as the Kirgiz, Uzbeks, Tajiks, and Turkmens who are still under the influence of their mullahs?... can we approach these people and say: 'We will throw off your exploiters'? We cannot do this because they are entirely subordinate to their mullahs. There, it is necessary to wait for the development of that nation and for the separation of the proletariat from the bourgeois elements which is inevitable" (V. I. Lenin, "Polnoye sobraniye sochineniy" [Complete Works], Vol 38, pp 158-159) The realization of truly national interests and the demarcation of national and religious factors are taking place parallel with the process of developing a class and international awareness.

The persistence of nationalistic vestiges also has epistemological reasons. It is based on an incorrect understanding of such phenomena as national pride and national character. Genuine national pride has nothing in common with unfounded praising of one's nation and national character. There was a great fakir, an encyclopedist and humanist of the Middle Ages-- Abu Reykhan Biruni-- who condemned those who were convinced that "The land is their land, the people are only the representatives of their nation, the tsars are only their rulers, religion is only their faith, and science is only that which they have" (Abu Reykhan Biruni, "Izbrannyye proizvedeniya [Selected Works], Tashkent, 1963, Vol 2, pp 67-68).

The interaction of cultures is not a speculative and abstract category but a real process of a concrete and historical nature. The latter is being carried out as a result of the work to single-mindedly appropriate the values of different national cultures so as to further develop the cultures of the individual nations and form a communist culture which is common to all mankind. Not the value system of other nations per se but diverse use and transformation activity is the prerequisite for the interaction of cultures as the practical activity of the subjects in the different levels of the community (the nation, class, individual). The interaction of cultures creates new demands and at the same time the means for satisfying them. The intensification of the culture interaction processes requires ever newer forms. This is a result of the developing socialist production and system of consumption. In the broad sense, the consumption mechanism also includes production activity as a peculiar form of consumption. Consequently, the use of the foreign as a way to carry out the interaction of cultures also occurs in the diverse forms of a person's entire vital activity and of a nation's social way of life. The growth in the demand sphere and system is closely linked with the creative activity of a person.

The mechanism for converting the foreign into an item of national culture is not simply reproduction even if it is carried out on the basis of an understanding of the essence of the foreign, but the creation of something new based on that which is properly national and that which is recognized as foreign. That is why this creation, in which the past and the present and one's own and that which has been taken from the other are organically merged together, is the moving force in the development of a national culture. This creative work is also a mastering. Unlike perception which often has a one-time nature (both at the personal and at the group level), mastering possesses a more prolonged nature and may continue for centuries on end. Under the conditions of a single multinational state and based on the effects of the general laws which are inherent in socialist society, the time interval between perception and mastery is being shortened. The volume of the foreign, which is being perceived, is growing and, therefore, the creation and making of new values is essentially becoming impossible without reworking and without considering the foreign achievements. This distinctive feature of the present stage in the development of national cultures is being demonstrated most clearly primarily in such areas as science and production. It is also being shown in a specific way in the area of artistic creative works. Its specific character here is being expressed in the fact that artistic creative works are being "linked" more to the national. That which is common to all mankind and that which is international are growing on the soil of that which is national. Whereas in other spheres enrichment can take place by means of the simple acquisition, accumulation and use of that which is foreign, in the sphere of art its organic mastery based on national creative forms is required.

One should not consider any discovery of something new as a creative work, but only that which has an objectively valuable nature.

"Creativity is the discovery of objective values. The universal (inter-subjective) importance of creativity's results and the perceived nature of creative activity

are also explained by this. It is the objective value with its characteristic virtues which moves by its creative personality and which defines the specific features of the creative process" (O. I. Tabidze, "The Value Aspect of Creativity", VOPROSY FILOSOFII, No 6, 1981, p 126).

Creation is the discovery of that which has objective value, which is used for the spiritual development of society, and which satisfies the requirements of this development. A belief in the objective value of that which has been created directs the will and consciousness -- all the spiritual strength and activity of the subject of the creative work.

Besides creativity, mastery of foreign achievements also requires organized actions to incorporate that which is new. Otherwise, the mastery will be incomplete and may remain at the level of isolated facts, i.e., the foreign must be included in the process of spiritual production, which also implies the process of mass consumption of spiritual products. As L. I. Novikova rightfully points out: "Spiritual production is in no way limited to the simple reproduction of existing values (this would testify to its crisis), but creates and maintains a new system of values which includes old forms which have been critically reworked" (L. I. Novikova, "Spiritual Production: Sources, Functions, Mechanism" in the book "Dukhovnoye proizvodstvo. Sotsial'no-filosofskiy aspekt problemy dukhovnoy deyatel'nosti" [Spiritual Production. The Social and Philosophical Aspect of the Problem of Spiritual Activity], Moscow, 1981, p 256). We will only add that, under the conditions of the existence of national forms of culture and their mutual merging into a new system of spiritual community values, not only reworked old models but also foreign ones are included. Without the organization of spiritual production, the products of creativity remain the property of their creator or of the group of devotees without acquiring the status of an objective spiritual value of the nation.

The participation of individuals in spiritual progress had a limited nature in pre-communist formations. "All previous forms of property doomed the major portion of humanity, the slaves, to being only instruments of work. Historical development, political development, art, science, etc., were being carried out in the higher spheres above them" (K. Marx and F. Engels, "Sochineniya" [Works], 2d edition, Vol 46, Part 2, p 86). The objective conditions for the unlimited development of a person as the subject of creativity and culture are created only in a socialist society during the stage of developed socialism and the construction of communism. The broad popular masses are becoming true creators of spiritual values. The social base for the mutual enrichment of cultures and for the formation of a culture for a communist society, which is free of class and national limitations, is being expanded.

During the process of perceiving and mastering that which is foreign, the spiritual content of the cultural milieu of nations has important significance. The actual national cultural milieu is the joining together of a great number of variable community cultural characteristics which have been acquired during its historical development and its interaction with the cultures of other nations. The interaction of cultures is, first of all, the mutually conditional alteration of

characteristics, of the qualitative and quantitative characteristics of the national cultural milieu during the exchange of spiritual values and information. It occurs through the action of the mechanisms of intercourse, cognition, and creativity. As the condition of the actual culture of a nation, the cultural milieu is a distinctive and interconnected functioning of the different components of social existence and those in the formation of a person, which in the aggregate arrange the definite conditions for his spiritual intercourse and development.

The potential capabilities for the development of a person under the condition of national cultural interactions are often higher than the practical ones. The system for rearing a thoroughly and harmoniously developed person is also directed toward overcoming the contradictions between the offered spiritual information and the opportunities for mastering it.

The mutual movement and development of national cultural interaction process production and consumer mechanisms will rise in the future to such activity in the production of cultural values that they will insure the satisfaction of a person's needs without class and national limitations.

The alteration and growth of the spiritual requirements of the representatives of the different nations are closely connected with the growth in the social unity of the Soviet people and with the overcoming of the differences in the way of life of the various social groups, the inhabitants of the city and the village, and the population of the country's different regions. The intensification of the process of mutually enriching national cultures during the age of socialism, especially during that of a developed socialist society, contributes to the rapprochement of the spiritual needs of the representatives of the various social classes, groups, and regions; at the same time, the opportunities for satisfying these needs are also growing. The development and coming together of the spiritual needs of the different social strata in the socialist nations are one of the main conditions for the intensification of the process of mutually enriching cultures.

The formation and development of the Soviet people as a new historical community of people has led to the creation of a cultural community of all the socialist nations and nationalities, which includes within it unified ideological goals and aspirations and a subject-matter of national cultural values which attaches the importance of general Soviet values to them.

In speaking about the opportunity for such a unity, V. I. Lenin wrote that the socialist movement "creates new and higher forms of human society where the lawful needs and progressive aspirations of the working masses of any nationality will be satisfied for the first time in international unity...." (V. I. Lenin, "Polnoye sobraniye sochineniy" [Complete Works], Vol 26, p 40).

The recognition of the leading role of international factors in the social and spiritual life of the country's nations and nationalities does not contradict V. I. Lenin's conclusion that diverse forms for the free development of nations will be -- "until every state in general disappears-- the basis for a rich cultural life and a guarantee for accelerating the process of the voluntary coming together and merging of nations" (Ibid., Vol 30, p 37).

Proceeding from this proposition, the Communist party is providing for and carrying out a system of measures which are directed toward revealing potential opportunities for the spiritual development of nations and toward the use in every way possible of the cultural legacy and modern progressive tendencies, especially the mutual enriching and influencing of national cultures in all spheres for the flowering of the cultures of the individual nations and for the rearing of the new man.

In increasing the intensity and effectiveness of the spiritual mutual enrichment of the nations, one must especially point out the important significance of the Russian language as the language of international intercourse.

The present language situation in our country is characterized by a growth in the role of the Russian language in the international exchange of spiritual values. As a means of international intercourse, the Russian language is an important instrument for expanding the social bonds of an individual, and it significantly simplifies contacts with representatives of other nationalities and social layers in multinational production collectives and outside the field of production. In expanding the sources of social and cultural information, it thereby emerges as a very important factor in the spiritual mutual enrichment of people (cf. Sh. R. Rashidov, "National Relations Under the Conditions of Developed Socialism", VOPROSY FILOSOFII, No 10, 1978, p 17).

Bourgeois Sovietologists and many Western historians and sociologists (Dzh. Uiler, E. Oluort, V. Meynsner, etc.) are trying to show that an allegedly forced "Russification of the popular masses" and "assimilation of national languages" are being conducted in the USSR, especially in Uzbekistan. Similar ideas have been expressed in the "Symposium on the Nationality Question in the USSR" which gathered together representatives from anti-Soviet organizations in the United States, England and other countries, and in special collections of anti-Soviet subject matter (cf. "The Nationality Question in Soviet Central Asia" New York, 1973 and "Canadian Slavonic Papers XVII.", Ottawa, 1978). In their attempts to distort the essence and progressive nature of CPSU nationality and cultural policy, bourgeois ideologists are resorting to outright lies, slander, and the praising of the bourgeois nationality policy, culture and way of life. At one time, V. I. Lenin pointed out that "... the American bourgeoisie are deceiving the people in their country by praising freedom, equality and democracy" (V. I. Lenin, "Polnoye sobraniye sochineniy" [Complete Works], Vol 39, p 117). It is well known that even now in "free" America, Negroes, Puerto Ricans, Indians, and Americans of Mexican descent are being subjected to cruel racial discrimination. The progressive scholars and cultural figures of the West see the achievements of the USSR and call for the study and use of our experience in the field of developing language, culture and different nationalities. As Townsend points out, "millions of American citizens are not even able to read. For the sake of millions of children who have been limited by the need to use only the English language, it is necessary to use the experience of the Soviet Union in the development of bilingualism" (W. Cameron Townsend, "They Found a Common Language", New York, 1972, p 113).

The expansion of the functional area of the Russian language in our country does not mean the belittling of the importance of other national languages. This process is taking place under the conditions of a comprehensive mutual enrichment and development of the languages, which embraces the syntax, stylistic systems, lexical assets and sound system of the different languages. At the same time, as our society moves along the path of constructing communism, the role of a language for international intercourse, as a means for strengthening the new historical community and for accustoming all nations and nationalities to the spiritual treasury of the Soviet people and to a world-wide culture, is growing more and more. In accordance with this, special attention is being paid in our country to solving the problems of teaching and spreading the Russian language in the union republics. The materials of the all-union scientific theoretical conference "The Russian Language-- the Language of the Friendship and Cooperation of the USSR Peoples", which was held during May 1979 in Tashkent, especially testifies to this.

The voluntary study and mastery of the Russian language by the peoples of the USSR and the growing educational and cultural level of the Soviet people are contributing to the spread everywhere of national-Russian bilingualism. The language of international intercourse is becoming a second native language which satisfies the needs of a person's spiritual enrichment and development.

The scientific development of a spiritual cultural system in the various areas of its functioning has important significance in solving the problems of a person's spiritual formation and communist indoctrination. Insuring the optimum in the mutual enrichment of cultures and personality presupposes under the conditions of socialist national relations a scientific organization of the operation of the subjective factor based on that process' objective general laws and distinctive features. Studying the role of spiritual needs, aim, and such functional mechanisms as spiritual intercourse; the communicative field; and the psychological situation; and the other factors which influence the effectiveness of the spiritual effect of the mutual influence processes of national cultures on the personality, enters here.

The difficulties in solving this task are connected with the need for differentiated research on the coordination of that which is international and that which is national in the various areas of society's social structure and the people's ways of life, in the educational system, in the specific nature of national experience and culture, etc., and with the need for a scientific regulation of the milieu and functioning of a national culture. The different forms of this milieu are subjected in a different degree to a single-minded social influence because they take shape on the whole spontaneously (the family, interest groups, individual forms of intercourse, etc.). Therefore, work on the complex problems in the formation of a person's spiritual substance is also required under the conditions of the interaction of cultures: The correlation of the national and the international within the system of goals, value orientations, the esthetic and moral consciousness of a person, etc. -- this in turn contributes to a more complete knowledge of the tendencies and mechanisms of the national cultural processes and of the development of a common Soviet culture.

Direction, the scientific leadership of the cultural interaction processes, is carried out on a strategic and a tactical level and embraces two very important avenues; the development of the spiritual culture of nations in an atmosphere of intense mutual enrichment and the formation of an individual person's culture by means of communist indoctrination.

The insuring of those conditions, under which an intolerant attitude towards individual displays of nationalistic prejudices is developed and the negative influence of religious notions on the world outlook, psychology, forms of intercourse, conduct, and habits is neutralized, has special importance in assuring the effectiveness of the cultural interaction process.

The need to solve the problems in the formation of an internationalist consciousness in close coordination with the entire system of communist indoctrination and to organize the indoctrinational process in such a way that the optimum conditions are created for overcoming the national narrow-mindedness of a person's spiritual outlook and for developing all human forces irregardless of what level they had been established at before, follows from this (cf. K. Marx and F. Engels, "Sochineniya" [Works], 2d edition, Vol 46, Part I, p 476). This coincides with the trend and main goal in the development of a socialist society -- with the formation of a spiritually rich and thoroughly and harmoniously developed personality.

The tasks of increasing the intensity of cultural interaction, which is being carried through the different communicative systems, and of improving its effectiveness in the spiritual enrichment of the socialist nations and the individual are successfully being solved on a broad scale during the practical implementation of Leninist nationality policy principles and during the realization of the requirements of a scientific organization for the systemic and complete solution of the tasks in the communist indoctrination of the workers, especially in the formation of a Marxist-Leninist world outlook, international views and feelings, high and "capacious" esthetic tastes, and communist moral qualities. All this provides an opportunity for a person, who has been included in the complicated national cultural interaction system, to intensely enrich not only his cognitive experience and knowledge but also his entire spiritual culture.

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NATIONAL

STUDYING IN CENTRAL RUSSIA NOW A TRADITION FOR CENTRAL-ASIA NATIONALITIES

Moscow KOMSOMOL'SKAYA PRAVDA in Russian 18 Sep 82 p 1

[Article by L. Volkova: "We Too Shall Become Masters"]

[Text] Young men and women from Turkmenistan are obtaining a trade at vocational-technical schools in Bryansk, Kalinin and Kursk oblasts.

As soon as the train from sunny Turkmenia stopped at the platform of Kazan Railroad Station and 600 young women and men poured out of it, it seemed as if even the unpleasant September of this year's autumn suddenly warmed up from their smiles.

The young people had chosen the most varied occupations—construction, agricultural, culinary, printing. Before they could get into the Detachment imeni 19th Komsomol Congress, they had to pass a competition: there were more applications than places. Those who were taken, before leaving for school, became acquainted and became friends at the youth camp in Firyuza.

.... This was 60 years ago. Thirty young men and women were traveling from Turkmenia across a country with still unhealed wounds to the ancient Russian city of Tver. A textile factory was being built in Ashkhabad, and they were going to study at Tver's Factory-Plant School imeni Plekhanov for textile workers. On completing it, many of those thirty subsequently became major party and economic workers, directors of enterprises. Today not 30 but 225 young Turkmenians have decided to sit behind desks of schools of former Tver—the city of Kalinin.

... At her home, Roza Khusainova baked splendid flat bread in a Turkmen oven—the tandyr. And in Kursk, where she is going to study to be a baker, she will be assisted in mastering all the niceties of this ancient and most necessary occupation. "I want to bake real Russian bread as well as my flat bread," Roza says.

Future stone mason Charykuly Kurbanov wants to build the kind of houses where "people would like to live." But for this, Charykuly thinks, a higher education is required. "Well," Secretary Anatoliy Sakhno of Bryansk Komsomol Obkom

picks him up, "our 'polytech' has a construction department. And if you successfully finish the school, you will get benefits on entering a VUZ."

And Durdy Atalykov from Kizyl-Atrekskiy Rayon in Krasnovodsk Oblast plans on acquiring his vocation of turner to return home immediately. At Kolkhoz imeni Kommunizm his father and brother work and turners are sought after in the rayon. They are awaiting Durdy's return....

And once again smiles that are generous and young. Again cordial words and farewells. In the name of the detachment, fighter Galiya Turishova assured them that those who had been sent from Turkmenia would justify the trust of the party and the komsomol and would try to study at the "excellent" level.

7697

CSO: 1800/76

NATIONAL

BAPTIST ACTIVITIES ATTACKED BY KOMSOMOL IN KIRGHIZIA

Moscow KOMSOMOL'SKAYA PRAVDA in Russian 30 Sep 82 p 2

[Unsigned article: "To Be an Atheist Means to Fight"]

[Text] Reader E. Klingman reported to KOMSOMOL'SKAYA PRAVDA that in the city of Tokmak in Kirghiz SSR activities of Baptists have increased. Young people were present among believers assembling for a sermon. On the request of the editors, the letter was verified by the Komsomol Central Committee of Kirghizia.

The check showed that the city's komsomol organizations were not doing adequate work in atheistic education of the youth.

The results of the check was discussed at the bureau of the Tokmak Gorkom of the Communist Party of Kirghizia and at an expanded bureau of the komsomol gorkom with the participation of all secretaries of primary komsomol organizations, lecturers and propagandists of komsomol committees and personnel of the local press. Reports were heard of secretaries of komsomol organizations on conducted antireligious work.

A decision of the bureau of the city committee of the republic komsomol pointed out to the first secretary of the gorkom, komsomol B. Asanov, secretaries of komsomol committees of Secondary School No 2, Tokmakstroyaterialy Association and the factory for initial processing of wool in a strict manner the inadequate work being done in atheistic education of the youth. A plan of measures for intensifying antireligious propaganda among young men and women, creating a school of young atheist lecturers and a specialized agitation brigade and organizing individual work with young people subject to a religious influence was approved.

7697

CSO: 1800/77

NATIONAL

'NONANTAGONISTIC CONTRADICTIONS' AMONG SOVIET NATIONALITIES LISTED

Tbilisi ZARYA VOSTOKA in Russian 6 Oct 82 pp 2-3

[Article by Guram Muchaidze, doctor of historic sciences: "Socialist Democracy and Nationalist Relations"]

[Excerpt] Life convinces: the new social order is forming entirely different relations among nations that are free of the antagonistic contradictions characteristic of capitalism. This, however, does not mean that no objective contradictions are to be found in socialist society in the sphere of national relations. The Communist Party does not doubt their existence in the life of our multinational state. But these contradictions are nonantagonistic. They arise, operate and are resolved under conditions of growing rapprochement and coincidence of the basic interests of Soviet nations and nationalities.

Under the conditions of mature socialism, the ideology of proletarian internationalism has become indivisible and predominant in our society. The steadfast friendship of the Soviet nations and nationalities is a powerful source of strength to our multinational state. V.I. Lenin taught to protect as the apple of one's eye the unity of the peoples of the Land of the Soviets, to wage an uncompromising struggle against nationalism and to be sensitive and attentive to national interests and feelings.

The means of struggle against manifestations of nationalism have in the foreground only criticism of these manifestations and the revelation of the negative sides of nationalistic phenomena in oral and printed propaganda. This undoubtedly is necessary. But practice shows that the effectiveness of the struggle against nationalism is that much higher than the limited connection of the ideological means used in it with the methods, so to say, of social action—improvement of the realities of socialism and deepening and expansion of socialist democracy in the sphere of national relations.

In the life of our multinational state at the stage of mature socialism, the content and form of national processes are determined by the achievements of social progress. This means in particular that the role of the past's heritage is reduced to a minimum; the chief element in the development of national relations has become the influence of factors brought about by socialist reality itself.

7697

CSO: 1800/84

NATIONAL

STATUS, FUNCTIONS OF AUTONOMOUS UNITS IN RSFSR

[Editorial Report] Moscow NAUCHNYY KOMMUNIZM in Russian No 5, September-October 1982, pages 9-17 carries a 7500-word article titled "The Flowering and Drawing-Together of Socialist Nations" by V. F. Gryzlov. The article describes recent changes in the constitutional, legal, and sociological status of the various autonomous units in the RSFSR. It stresses that the autonomous units serve as a focus for various non-Russian groups and that the non-autonomous units--krays and oblasts--which are predominantly Russian serve as a "nucleus" around which the other nationalities are forming up.

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CSO: 1800/177

REGIONAL

MAINTENANCE OF WORKER MORALE IN MINES

Kiev PRAVDA UKRAINY in Russian 10 Oct 82 p 2

[Article by V. Shetik, chairman of the trade union committee in the "Kommunist" Mine, Donetsk Oblast: "The Morale Climate"; passages rendered in all capital letters printed in boldface in source]

[Excerpts] Now when so much is being said in work collectives, in the press, and on the radio and television about strengthening production order and creating a favorable moral atmosphere, I remember again and again the stern parting words of our older comrades, of our respected mine veterans. HUNDREDS OF TIMES, YOU ARE CONVINCED OF THE CORRECTNESS OF THEIR PRECEPTS: DON'T MISS THE VERY FIRST MISDEMEANOR, DON'T LET THE SLIGHTEST DISTORTED VIEW OF LIFE ESCAPE ATTENTION, IMMEDIATELY CONDEMN THEM WITH A SEVERE MEASURE -- BY A COURT OF THE ENTIRE WORK COLLECTIVE, AND YOU WILL SEE HOW ANY WORM-HOLE IN CHARACTER WILL TURN INTO A SPROUT. On the other hand, indifference and complacency, once displayed, are similar to the first stone in a mountain landslide which can carry others with it and cause destructive consequences.

One of the most important conditions for the successful operation of a coal enterprise is the level of its technical equipment -- ours is very high. HOWEVER, EVEN THE MOST ADVANCED EQUIPMENT WILL NOT HELP IF STRONG AND CONSCIENTIOUS DISCIPLINE - WORK, PRODUCTION AND MORAL -- IS ABSENT IN THE COLLECTIVE. IT IS CLEAR THAT YOU WILL NOT INTRODUCE SUCH DISCIPLINE BY EVEN THE MOST STRICT ORDER OF THE ADMINISTRATION. IT IS NECESSARY TO CREATE THE APPROPRIATE PSYCHOLOGICAL CLIMATE IN THE COLLECTIVE AND TO ADJUST MUTUAL RELATIONS BETWEEN PEOPLE BASED ON SINCERITY, MUTUAL RESPECT AND TRUST.

Trust! When an individual does not trust himself, he loses the sense of personal responsibility for the task which has been entrusted to him. Of course, trust does not rule out continuous and effective control. A HEALTHY ATMOSPHERE REIGNS WHERE THE WORKER'S INDEPENDENCE IS DEVELOPED. An individual, who feels that they believe in his abilities and capability and that they are relying on his conscientiousness, acts more resolutely and energetically, is not afraid to take responsibility upon himself and to treat himself and others more exactly, and critically analyzes the results which have been achieved.

V. I. Lenin pointed out that an economic leader must possess to the highest degree the ability to attract people to him and a scientific and technical knowledge to a sufficient degree in order to check on their work. Pay attention: Il'ich attached special and primary importance to the leader's ability to attract people to himself.

Once, I had occasion to read an interesting statement about the importance of the emotional state. It said in the article: "Positive emotions are the guarantee for increasing labor productivity and life span. On the other hand, negative emotions are accompanied by waste in work, a lessening of labor productivity, and a decrease in the life span and in the capacity for work. The forgetting of this can inflict a great deal of damage both on labor productivity and on an individual's health". We talk about this during meetings with the mine director, in the party committee and in the mine committee -- WE ATTACH SPECIAL IMPORTANCE TO THE WORKER'S GOOD ATTITUDE AND WE TEACH THIS TO THE LOWER LEVEL COMMANDERS-- THE BRIGADE LEADERS AND THE MINING EXPERTS. UNFORTUNATELY, THIS ENORMOUS RESERVE FOR INCREASING SPIRITUAL AND PRODUCTIVE ACTIVITY IS FAR FROM BEING COMPLETELY USED IN THE ENTERPRISES. ARE THE PRODUCTION COMMANDERS ALWAYS CONCERNED THAT A WORKER BEGINS HIS SHIFT IN AN EXCELLENT MENTAL MOOD?

They can say to me that work should not depend on the attitude of the one who performs it. In general, this is true. However, a man is a man, and when his spirit is bright and shining, he works with satisfaction and with great initiative. A great deal influences an individual's attitude. In the "Kommunist", we persistently and consistently try, where possible, to eliminate everything that can cause some negative emotion or other in a miner who is going on shift.

The exemplary cleanliness not only in the administrative and living center but even in the mine yard strikes the guests who visit our mine. Here, all the structures are continuously whitewashed and painted, and the asphalt is carefully washed every day. There are many flowers in the yard. Our structures where orders are given for work are beautiful -- there is a great deal of light and air. The furniture is polished and comfortable. In such a situation you will not throw a cigarette butt or match on the floor. HOWEVER, IT IS NOT ONLY THE SITUATION IN THE ROOM WHERE THE WORK IS DISTRIBUTED WHICH IS IMPORTANT FOR THE MINERS' ATTITUDE. IT IS ALSO HOW THE ASSIGNMENT IS GIVEN; IS TALKING SHOP AND GETTING DRUNK SUBSTITUTED FOR IT. THE MAIN THING IS CONCRETENESS AND EFFICIENCY. NOT EXTRANEIOUS WORDS AND CALLS TO PUT PRESSURE ON. IN OUR ORDERS, WE ONLY TALK ABOUT THE NEXT SHIFT AND THE WORK WHICH MUST BE PERFORMED. All the necessary production questions are explained and solved efficiently.

A PRINCIPLE HAS BEEN DEVELOPED IN THE MINE: A MINIMUM OF RED TAPE AND A MAXIMUM OF CONSCIENTIOUSNESS. Every new man must become acquainted with working and living conditions and with the history and traditions of the enterprise. They meet their future colleagues, the veterans, the brigade leaders, and the economic and party leaders in a comradely situation. Everything is done so that the new man will arrive independently and in accordance with the command of his heart at the selection of the specialty and also of the sector or brigade where he would like to work.

8802

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REGIONAL

NEW MAGAZINE TO BE PUBLISHED IN KIEV

Kiev PRAVDA UKRAINY in Russian 12 Oct 82 p 3

[Interview with Vladimir Drozd, writer and chief editor of the magazine KIYIV, by an RATAU [Ukrainian Radio and Telegraph Agency] correspondent, name not indicated: "Meet the Magazine Kiyiv"]

[Text] A significant event in the cultural life of the capital of the Ukraine and of the entire republic, and yet another indication of the constant concern of the Communist Party for the spiritual growth of the people, is represented by the creation of a new literary-artistic and sociopolitical magazine, KIYIV--the organ of the Ukrainian Union of Writers and the Kiev Writers' Organization. The first issue of the monthly, which will consist of 16.8 printer's sheets, should reach subscribers in January 1983.

"What does the future magazine represent to you?", an RATAU correspondent asked Vladimir Drozd, a writer and chief editor of KIYIV.

[Answer] The magazine KIYIV is coming into being at a significant time--soon after the decree of the CPSU Central Committee "On Creative Ties Between Literary-Artistic Journals and the Practice of Building Communism". The editorial board, the editorial collective, of course, will be guided in their work first of all by this party document. To be as close as possible to the working life of the people, to today's problems, to glorify the man of the new, communist epoch, and principally, to take a stand against the vestiges of capitalism that we encounter in our lives--these are the primary tasks of the magazine. Its pages will give a "green light" to works about our contemporaries. The editorial staff will practice social orders in a broad fashion, drawing talented authors from various literary generations to write impassioned and truthful books about the heroics of working life. In addition to works which describe the mobilization of grain-growers to fulfill the Food Program, the magazine of the hero-city of Kiev will give special attention to novels, short stories, and poetry about the vanguard of our society--the glorious working class. In the new magazine, aggressive, militant publicity will occupy its proper place. On the pages of the new publication literary critics will have a forum for in-depth party analysis of the contemporary literary process, for affirmation of our creative achievements and the fundamental struggle against a lack of ideals and artistic dullness.

We hope that the new magazine will promote further unity among the creative intelligentsia of Kiev and the republic. We will strive to provide information about the cultural-artistic life of the capital, and of course, not only the capital; we also will strive to publicize the creative achievements of artists, composers, and cinematographers, and to report on the tireless research of scholars. The history of the hero-city Kiev, the cradle of the brotherhood of Slavic peoples, goes back into the depths of the millennia; its revolutionary and cultural traditions are of permanent value to the Soviet people. Therefore the interesting work of historians, archeologists, and philosophers, and research on the origins of the inviolable friendship between the great Russian people and all the fraternal peoples, will find their place in the pages of the magazine.

[Question] What new works will KIYIV offer for its readers' enjoyment in the near future?

[Answer] Stories by the leading master of words, Oles' Gonchar, a new novel by Pavel Zagrebel'nyy about the contemporary city, a story by Yevgeniy Gutsalo, prose by Mikola Oleynik and Valeriy Shevchuk, new poems by Boris Oleynik, Dmitr Pavlychko, Ivan Drach, and Mikola Vingranovskiy; articles by the critics Nikolay Zhulinskiy and Vladimir Mornits; a new adventure novel with a clever plot by Rostislav Sambuk. The magazine's group of authors is a numerous and talented corps of the capital's writers striving to answer the concerns of the party about future development of Ukrainian Soviet literature with new, talented work. I hope that the new magazine will receive the active support of writers living outside the capital as well. We have only one criterion for accepting work--it must have ideological and artistic value, originality of thought, and the writer's creative imprint. The magazine's editors will strive to approach the work of young poets, prose writers, and critics with care and good-hearted demands, showing concern for the future of our literature. We are planning to create on our magazine's editorial staff a city literature association consisting of the most talented beginning writers.

In other words, we are inviting writers, artists, scholarly workers of the republic, and all our readers to join in active collaboration with the new publication, and we await manuscripts. Our address: 252054 Kiev 54; ul. Chkalova 52, Izdatel'stvo "Radyans'kiy pis'mennik"--For the magazine KIYIV.

Subscription to the magazine KIYIV is continuing.

9967

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REGIONAL

EXPERIMENT WITH PARTY'S CITY AND RAYON AGRICULTURE SECTIONS LAUDED

Moscow PRAVDA in Russian 22 Aug 82 p 2

[Report by K. Aksenov, PRAVDA correspondent in Krasnodar Kray, in the column "Party Life: Style and Methods of Guidance"]

[Text] As an experiment, many of the gorkoms and raykoms in Krasnodar Kray had formed agriculture sections even before the May 1982 Plenum of the CPSU Central Committee. Their experience is of considerable interest now when such sections are being formed everywhere. This report is devoted to some aspects of the work of the Leningrad and Kanev raykoms.

This is not the first year that Ivan Vasil'yevich Glushko, chief of the Leningrad Raykom Agriculture Section, walked along this boundary separating two expansive fields, and each time he was gratified by their abundance.

But this time he was alert. One glance at the irrigated section, and the lucerne there seemed no better there than here, on land that constantly suffered from not enough moisture. He did not hurry to draw conclusions. He requested a car, and before dark he had driven along the country roads and had inspected most of the fields, in the company of the party secretary from the "Rodina" Kolkhoz. He was convinced that the irrigated plots were yielding about as much as the nonirrigated ones.

"You have a fodder shortage, and yet you fail to recognize your reserves," Glushko frankly said.

The next day a meeting was held in his office. It was attended by the following: V. Samarskiy, chief agronomist of the rayispolkom's agricultural administration; V. Goloshchapov, director of the "Poliv" Irrigation Association; A. Zuychenko, party secretary of the "Kuban" Kolkhoz; and P. Khavro, temporary instructor of the raykom agriculture section. After presenting the essence of the problem, Ivan Vasil'yevich gave the commission a pile of brochures and clippings from newspapers and magazines. This was not the first month he had studied and accumulated reports on the use of irrigated land: he knew this was a problem that one could not learn in a rush. For not everything was proceeding well with this matter in the rayon. Some time later the matter was considered at the session of the raykom bureau. The agriculture section's commission noted in its report the many miscalculations uncovered in the "Rodina" Kolkhoz. There, for example, nobody had been assigned responsibility for the

irrigated field. Land that should have produced two or three times as much as in dry farming, and which had been treated with fertilizer, produced a loss.

The work performed was valuable not only because the omissions of the farm's Communists had been scrupulously investigated. The report and the resolution's draft also proposed effective ways to improve the situation.

Deliberation within the raykom helped the kolkhoz. It soon established a specialized branch and equipped it with a complete line of farm machinery. This subdivision formed its own party organization, and the party committee sent over 40 farm mechanization specialists there. The brigades changed over to internal profit and loss accounting, and their pay was set per ton of harvested fodder. The production teams contracted to produce hay, silage and soilage.

In the company of the agriculture section's chief, I visited the irrigated plots of the "Rodina" Kolkhoz and saw with my own eyes how well coordinated and with how much motivation the kolkhoz members are now working there. Ivan Vasil'yevich told me that the commission, in the same composition as before, recently reviewed the situation in the course of normal followup. Much has changed for the better. More fodder has been stored for winter, and fodder yields have doubled.

Glushko noted: "However, the significance of the work done by the agriculture section is much broader. There are 5,000 hectares of irrigated land in the rayon, and their yields could be higher. The managers of all the farms were interested in our recommendations. Specialized branches and work teams have been formed on other kolkhozes and sovkhoses as well."

Glushko showed me also other resolutions that were being followed up. These resolutions are a sort of mirror that reflects the work the section has been doing lately. A study of the documents convinces one that "agrarians", as they are sometimes called here, are digging deep and are uncovering the burning issues and intensive problems of the village's party, economic and social life. Their main concern is how to farm more effectively.

Here the chernozem soils are fertile, and the cultivated fields are endless. And yet scientists classify this rayon in the zone where grain farming is risky. The reasons for this are the considerable moisture deficit, the fierce dry winds, and occasional dust storms. In comparison with the 9th Five-Year Plan, however, the wheat yield under the 10th Five-Year Plan increased by 7 quintals, to a total of 39 quintals per hectare. One-third more wheat was stored in the state granaries than what the plan had called for. Even now the wheat yield exceeded 40 quintals per hectare. The target for wheat sold to the state will be overfulfilled.

These figures reflect the work of the entire rayon party organization, of the entire raykom.

V. Sergeyko, first secretary of the raykom, notes: "The agriculture section's contribution is considerable. The comprehensive plan that the section prepared for raising soil fertility was very valuable."

Several years ago, the curve showing the humus content of the top soil was declining steadily. The famous chernozem soils of the Kuban' were becoming exhausted and were losing their fertility. Some people turned a blind eye to this. Others joked: "It will be enough as long as we live." Meanwhile the raykom's agriculture section called together the managers and specialists of the rayon agricultural administration, scientists from the agricultural experimental station, and the agronomists and engineers of the farms. The result was this very same comprehensive plan. After approval by the raykom bureau, it marked an important direction of the efforts to intensify farm production.

Now, for example, none of the farm managers could imagine his farm without a work group specializing in soil fertility. But how much effort was required to gain acceptance for the new! The raykom realized that nothing could be accomplished by force. The first work group was formed at the Kolkhoz imeni Lenin. And when good results were achieved there, specialized instruction began for farm managers, the secretaries of the party organizations and the specialists. They were told to come and see and then to introduce.

One might ask how a raykom section that has only two full-time workers is able to cope with such a wide range of problems. Naturally, the large aktiv of part-time workers attached to the section is of considerable help. Raykom members and specialists also are helping out. According to the section chief, however, sometimes it is still necessary to come in on days off and to stay up late at night. Both Glushko and instructor N. Tsurkan could avoid this, but they volunteer for official trips. Two or three days each week they are in the villages, meeting with Communists, party-group organizers, and secretaries of the party locals. Interesting ideas, which then become the basis of the annual and monthly work plans, are born the most often there.

However, not all the time is used with business-like dedicat'on. The flow of paperwork from the kray organizations is still great. Much time is spent writing inquiries and various reports. The substitution and duplication of economic organs still persists. Minor and incidental problems sometimes still pop up in the plans. All this must be overcome.

The raykom "agrarians" are experienced specialists. You cannot fool them. Glushko worked as a mechanic in a village and latter headed the party organization of the "Rossiya" Kolkhoz. Tsurkan was trained as a zootechnician and was in charge of a livestock farm. This enables them to see the arising problems clearly and to knowledgeably support the people's initiative. The letters they receive from workers are very useful.

Several interesting initiatives were born in the rayon and were subsequently adopted by the farmers of the kray. For example: to supply more nutrients to the fields, all the kolkhozes built with their own labor large centers for mixing liquid fertilizer. To apply the fertilizer, the village innovators designed simple but effective adapters to existing farm equipment.

When he became convinced that the new method of applying organic fertilizer was effective, Ivan Vasil'yevich telephoned Mikhail Antonovich Makovey, his colleague in the neighboring Kanev Raykom, described the essence of the solution and invited Makovey to come and inspect the local "plants". The guests from the competing neighboring raykom did not keep their hosts waiting long. They

came, saw for themselves, and borrowed the blueprints. Soon thereafter the Kanev Rayon farms also built similar centers for mixing liquid fertilizer.

Friendship of long standing unites the Leningrad and Kanev rayons. They are competing with each other, watch closely what their neighbors are searching for, and willingly share their experience. The closest possible relations exist between the agriculture sections of the two raykoms. The chiefs and instructors know their counterparts well, meet with them frequently and discuss common problems. And occasionally they help each other to find a solution.

At one such meeting I. Glushko complained: "Beef production in the rayon is reporting substantial losses. The farms are unwilling to develop this branch of farming."

"And in our rayon, beef production is giving us an annual profit of 3.0 to 4.0 million rubles," replied M. Makovey.

This conversation inspired the Leningrad Raykom Agriculture Section to seriously study their experience and to specialize in this branch of farming. And now Ivan Vasil'yevich showed us the building of a beef complex that is under construction, the first stage of which already accommodates 10,000 bull calves. The project is being adopted to a large extent by the neighbors.

Livestock production in Kanev Rayon suffered considerable losses at one time, due to confusion in the organization labor and pay, in the mechanization of the livestock farms, and in cattle feeding. Every farm manager and zootechnician strived to "invent" something of his own.

"Now, on the initiative of the specialists from the best farms and with the support of the raykom agriculture section, a uniform scientific organization of labor and a uniform technology have been introduced for livestock production in the rayon," explains P. Chubov, first secretary of the raykom. "What was the result? In dairy farming alone it freed 1200 workers. And the annual milk yield per cow increased during the five-year period by 300 kilograms. Lately there has not been a single year or quarter with a shortfall in the sale of milk, meat and eggs."

The new system's introduction required a radical reconstruction of livestock production. The question was how to rouse the managers. It would have been possible, of course, to call them on the carpet, to give orders and to demand of them. But the raykom agriculture section decided to proceed differently. On a number of farms the livestock sections were rebuilt and completely mechanized; operators were trained to care for two to three times more cows than previously; and milking twice a day was introduced. When everything was ready, these subdivisions were declared rayon schools of progressive experience. Farm managers, the secretaries of the party committees, the chief specialists and cattle breeders were trained at these schools.

Thereafter it was unnecessary to compel anyone. Within three years, all the livestock sections were rebuilt. New prestigious trades were born here: operator, master adjuster, zootechnician, and veterinary medical worker. Communists were assigned to the responsible positions, and the livestock sections formed party organizations and party groups of their own.

The search for effective forms of managing the agroindustrial complex of each rayon, and for new methods of farming, is continuing. During this year's harvest, for example, the Kanev Kolkhoz imeni Kalinin conducted an experiment that should work in the future. A stationary complex for the technology of loss-free grain harvesting was set up here. These methods save 300 to 400 kilograms of grain on every hectare. However, a new problem has arisen: how to ensure under the local conditions for next year's harvest larger transportation capacities to haul the grain to where it will be threshed.

Problems, problems, . . . The May 1982 Plenum of the CPSU Central Committee invited party members to join in the solution of the radical problems of transforming the village, in fulfilling without failure the Food Supply Program. Also here at the raykoms, at their agriculture sections, there is wide room for creative search.

1014

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REGIONAL

ARMENIAN SSR EXPRESSES NATIONALIST SENTIMENTS, LOYALTY TO SOVIET UNION

Moscow PRAVDA in Russian 16 Oct 82 p 3

[Article by Vaagn Davtyan, poet, winner of Armenian SSR State Prize: "The Glowing Flower of the Dawn"]

[Text] Time is relative... Both in terms of being replete with events and in terms of its importance for human destinies. Thousands of years have passed over Armenia and sixty-two Soviet years, containing great historical changes in the life of the Armenia people, have passed. And the former centuries have been for its memory like a fruitful soil for today's bloom brought on by revolution, socialism and unity with the fraternal peoples of the USSR.

Even at the beginning of the era of proletarian revolution, the Armenian people as represented by their best sons deeply realized that there were no ideas in the world more close and harmonious in regard to its character and psychology and its interests than the Leninist idea of internationalism. Though badly mauled and losing blood profusely, it took its place under the banner of this idea and with it achieved salvation and a new life.

Here is what the great Armenian poet Ovaness Tumanyan said in those days: "Look more attentively at the flags of different states and you will see predators on almost all of them. But on the flag of the Soviet Union--the hammer and sickle. People have dreamed for thousands of years of a peaceful life and of peaceful labor, but on the flags of their states they could only see lions and wolves, while the hands of those carrying the banners were bloody. On the flag of the Soviet government, however, mankind can see the symbol of peaceful labor--the hammer and sickle.

The hands of Armenians more than of anyone else longed for the hammer and sickle because their constructive energy had been shackled for centuries. And when one who is shackled looks for liberation and attains it, he bursts out with tremendous force. From the very first days of the establishment of the Soviet power in Armenia, this awakened energy of the workers was displayed powerfully and creatively. It is true that that which was accomplished in those days might appear slight in terms of today's criteria. But this was that new life for which the Armenian people had one word--rebirth. How apt was the word they used! The

Armenians were reborn physically and spiritually, and their statehood, language and culture were reborn.

I do not wish to present here figures and facts attesting to the tempi of this rebirth. I do not want to resort to the juxtaposition of percentages for a comparison of the present level of industry in Armenia with pre-Soviet—I believe that these things are simply incomparable. I would surprise no one in saying that Armenia, which for all practical purposes had no industry, today produces computers. I would contribute nothing new if I were to say that Armenia in electric power per capita has surpassed such developed capitalist countries as England and France. And if I were to note that major, authoritative scientists from different countries are today congregating in Armenia in order to discuss together with its specialists the latest problems of astrophysics or biology, this would be considered as quite natural. But one fact I cannot but help note and bring out. It is the fact of the physical rebirth of the people. Whereas in 1920, there lived 700,000 people on the present territory, today the republic's population exceeds 3,200,000. This is an unprecedented phenomenon in the history of the Armenian people.

We call the friendship of the Soviet peoples a tremendous historical force. And here I want to turn to facts. One more wonderful than the other, they attest to how life-giving our friendship is and what miracles it is capable of.

I shall mention a fact that is only two years old. In the spring, when trees bloomed and the grape vine emitted tender shoots, a natural disaster occurred --an unheard of, unprecedented snowfall occurred, which was followed by frosts. Nature dressed in mourning. Trees drooped and blackened, shoots dangled that had made the fields look green... I looked around and recalled a story by one of our classical writers--Vrtanes-Papazyan. The story is called "The Corn Field." It describes how hail had beaten a field and how the poor Armenian peasant was standing on the edge of his ruined field, full of despair because he knew that soon his children would be in the throes of hunger and help would not be forthcoming from anywhere. But for today's descendants of that Armenian peasant what happened did not turn into a tragedy. They were not threatened with hunger because behind them stands all of our Soviet land with all its aid and expansiveness.

Memory.... Someone like myself, who is of the same age as the Land of the Soviets, has things to relate to and recall over the past decades. The workers of Armenia began their new life under extremely difficult conditions. Soviet Russia fraternally helped the young republic. Ivanovo workers sent as a gift the equipment of a textile factory on whose basis there has grown one of the largest industrial enterprises of Armenia--the Leninakan Cotton Association. From Moscow and Leningrad specialists hurried to us to set up a machine-tool industry. The decades have flown by and today Armenia occupies the third place in the sector with respect to production volume of modern machine tools, which in particular are eagerly imported by developed capitalist countries.

And how can we not remember here the first member of our electric power--the Yerevan GES, which began operating almost 60 years ago. Its capacity did not exceed 4,500 kilowatts. This is as much power as is received today per capita

by the republic's population. But it was the first on the way to other, larger electric-power construction projects. They were erected by Armenians, Russians, Ukrainians and Belorussians, Georgians, Azerbaijanis.... Men of different nations and nationalities laid the foundation of friendship and fraternity. And it is understandable that a piece of shared bread and comradeship gave rise to that very feeling of mutual participation and common experience which developed into the eternal flame of Soviet patriotism.

When the shadow of fascism fell on our common land, everybody, as one, the people who were brothers, defended with their bosom the Fatherland. The feat of Matrosov was repeated in Armenia by Unan Avetisyan over whose tiny village flew the fascist enemy aircraft.

In those days that are memorable to all of us, funerals took place frequently. In Shamshadinskiy Rayon alone, there were about two and a half thousand countrymen who fell heroically in fighting for the Motherland. And they decided here, as in other villages of Armenia, to erect a Monument of Glory to the memory of those had died. The relatives of those who had fallen began to bring money for such construction. One of the first to come was Mother Varsik.

"For my sons," she said.

"But you had only one son."

"No, I had four."

She extended a soldier's triangle, the last bit of news from Akop: "Dear Mama: Are you able to take care of your work? How are my sisters doing? Don't worry about me. I am fine, fighting fascists. We have a friendly crew. The men are like brothers. We have reached an agreement: we shall all come to you when the war ends. Zugrab Makharadze from Kutaisi, Sasha Golubko From Poltavskaya Oblast, Andrey Gontar' from Gomel. They send you their best regards...."

The men had heard a mother's heart.

Incidentally, is it necessary to stir up one's memory? Fraternity and friendship today pour like a full river throughout our entire ebullient land. On the Baykal-Amur Mainline and the Urengoy-Uzhgorod gas pipeline, representatives of our republic labor in friendship. And in Armenia itself, the representatives of 27 nations are laying a railroad mainline under difficult mountainous conditions. And here, there and in still other places—in all parts of our great state, everything is being done for the well-being of the Soviet man. For you and me, for our children and descendants!

And, of course, it is very important that footwear, tires, synthetic rubber, calculators, brandies and other of our products are made conscientiously. So that in the Far East and in the Baltic, in the expanses of Russia and in Central Asia people are satisfied with products from Armenia. We in our turn are grateful to the workers of the Kuban, Moscow and the Kuzbas, Kiev and Kamchatka—to all our brother peoples for their contribution to the economic development of Soviet Armenia.

But the friendship of the Soviet peoples accomplishes similar miracles not only in economy, science and technology. It accomplishes them in such an important sphere for the people's destiny and for their original development as the sphere of culture and spiritual activity. Lenin's sage principle of development of a culture that is socialist in content and national as to form has contributed to overcoming the seclusion of cultures and has not only made them accessible to each other but has also opened up a way for them through the medium of the Russian language to the world of general human culture.

Who, for example, knew before the revolution that the Armenian people had their great epic "David Sasunskiy," embodying with tremendous artistic force high ideals common to all mankind? In 1939 I was just a youngster, but I well remember on what a wide-scale and how triumphantly the 1,000th anniversary of the Armenian epic was observed throughout the entire Soviet Union, how thanks to most prominent representatives of culture and art of the Russian and other Soviet peoples and their talented efforts the Armenian epic was introduced and placed among a number of man's artistic masterpieces.

A few days ago I read the letters of Arshile Gorky—the famous American artist who was Armenian by nationality. His love for Maksim Gor'kiy caused him to change his Armenian name of Vostanik Adoyan to Arshile Gorky. He was born in Western Armenia. The vortex of World War I tore him away from his native locality and threw him far beyond the ocean. And there he brought with him pictures and colors of his motherland and the fascination of ancient Armenian art that had been lovingly preserved in his memory. But "when I speak of the influence exerted on my art by Armenia, I am called a 'chauvinist,'" he wrote in one of the letters, and he was indignant that "aliens carelessly sitting in soft chairs" could find no other designation than "chauvinism" for the age-old art of a whole nation.

Reading these letters, I could not help but think of A. Fadeyev. In the thirties, when certain Armenian critics had hung the label of "chauvinist" on an ideologue of the national-liberation struggle of Armenians, a classical writer of our literature, Raffi, Aleksandr Fadeyev raised his voice from the pages of PRAVDA in defense of Raffi and his work and in defense of Armenian history and culture. Such a thing is possible only in an atmosphere of genuine friendship and fraternity.

There is an old Armenian parable, which is profound and wise. It states that the king of a country had an extraordinary bird that sang with an amazing voice and laid pearl eggs. The king of a neighboring country had an extraordinary horse that could fly in the sky like a bird. Each heard of the marvel that the other possessed. And they decided to exchange them. And then what? The bird far from its native land lost its marvelous property and became silent. And the horse not only did not soar into the sky but even stumbled on the ground. Its burning eyes went dim and turned full of sorrow.

In this connection I recall that I once heard from the famous American writer William Saroyan, who two years before his death visited his native land of his ancestors—Armenia—for the fourth time.

"I have a friend in America. He once asked: can you, he said, distinguish an Armenian from an American? No, I said, How can you distinguish him?... I can, he said, by means of the eyes. And it is true: the eyes of Armenians separated from their native land are sad, very sad.... But with us, Soviet Armenians, the eyes are filled with the sparkle of joy!

"I myself have visited a number of times Armenian colonies abroad. And I also noted the sad eyes of Armenians who had left their native land. And when in the midst of all these impressions, I would think from afar of Soviet Armenia, I could see that it was flourishing in the USSR and was filled with a joyous light, there sounded in my soul that which came to be written in verse:

"There--on the border of blue eternity--
Glow a flower in the dawn which will not grow dim.
Morning, fiery, it emits a light.
Before your flower with its bright dawn,
Before your tremendous candle,
I bow."

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REGIONAL

BRONSHTEYN ON ESTONIAN ECONOMY

Tallinn SOVETSKAYA ESTONIYA in Russian 12 Oct 82 pp 2-3

[Article by M. Bronshteyn, professor, doctor of economic sciences, corresponding member of the Estonian SSR Academy of Sciences: "A Continuous and Dynamic Process"]

[Text] The creation for the first time in the world of a new economic community --a national economic complex which organically and most efficiently includes the economies of various republics, krays and oblasts of an immense country-- was one of the most complicated tasks in the construction of a developed socialist society. In carrying it out it was necessary to find the best ways and forms of combining the economic interests of all of the constituent parts and of the whole--the Soviet Union.

Accounting for the mutual interests in economic relations among various countries is nothing new. It is known that it is economically disadvantageous to develop the production of all kinds of products in an individual country and especially in a small one. And it is simply impossible under the conditions of rapid scientific and technical progress and increased expenditures on scientific research as well as new technology to be strong in all areas. A closed economy (autocracy) would make the products a great deal more expensive and reduce the standard of living of the population. Therefore it has become the norm in international relations to have international division of labor and exchange of goods, technical equipment, technologies and so forth.

But under the conditions of capitalism this "mutual advantage" has certain peculiarities. The strong subordinate the weak and retain in a backward country that economic structure and, correspondingly, that division of labor which is advantageous primarily for the monopolistic circles of the ruling countries.

Bourgeois Estonia was also included in capitalist division of labor. And it exported to the foreign market those products which were produced in relatively large quantities here: butter, bacon and eggs. But bourgeois Estonia could not dream about entering the international market with products of developed industrial branches. It did not have enough of its own resources to create these branches. Remaining an agrarian raw material appendage, it constantly lost in international division of labor: Its products were sold at low prices

and industrial goods were purchased from abroad at high prices. Chained to the spontaneous market economy of the capitalist world the Estonian economy sustained especially difficult losses during the years of world economic crises. Thus during the period of the crisis of 1929-1932 prices of agricultural products fell by 60 percent, which led to the ruin of more than 20,000 peasant farms. A permanent army of unemployed people was a natural consequence of including Estonia in the system of capitalist division of labor.

What did our republic gain by entering the USSR and participating in the creation of a unified national economic complex? First of all it became a constituent part of an economy that is developing according to a unified national economic plan. Natural market regulation of the economy, which inevitably involves depressions and crises, was replaced by planned, conscious regulation which makes it possible to utilize existing reserves more fully in the interests of the entire national economic complex and of each constituent part. This advantage was reflected in the high rates of economic development of our republic, in the complete elimination of unemployment and in the steady rise of the standard of living of the workers.

The inclusion of the republic's economy in the unified planned national economic system was arranged on the basis of strict accounting for existing economic peculiarities and the experience of the population. There was further development of traditional branches of light and the food industry, and agriculture specialized mainly in dairy farming and animal husbandry, for which there are relatively favorable natural and economic conditions.

But to retain the old backward and mainly agrarian structure of the economy stood in contradiction to the interests both of the Estonian people and of the USSR as a whole. Therefore a second most important result of the inclusion of the Estonian SSR in the unified national economic complex were the radical structural changes in the republic's economy which provided for more rapid development of progressive and economically advantageous branches and kinds of production which were based on the use of modern technical equipment, the employment of skilled personnel, the improvement of working conditions and continuous growth of labor productivity.

While during the years of soviet power the output of industrial products on the whole increased almost 50-fold, the production of electric energy and machine building products increased more than 100-fold.

In addition to planned processes of industrial development in the Estonian SSR, there was a changeover from small individuals to large socialist agricultural production. The advantages of this development are confirmed by the following figures. In 1940 there were 300,000 able-bodied people employed in Estonian agriculture and at the present time there are about 100,000. But they produce twice as much agricultural output. Socialist restructuring of agriculture made it possible to employ hundreds of thousands of people in the development of industry, science, culture, education and so forth.

The overall result of socialist development was the transformation of the Estonian SSR into a highly developed republic with a progressive structure of industrial production and intensive agriculture. In terms of the amount of

per capita national income the Estonian SSR has outstripped such highly developed capitalist countries as Sweden, Denmark, Norway, France, Finland, Italy and so forth. One should also take note of the fact that it now significantly exceeds the average indicator for the Soviet Union as a whole. Were such successes possible with isolated functioning of the Estonian economy outside the unified national economic complex? Undoubtedly they were not. The structural changes were impossible without large capital expenditures. They were especially great in such branches as power engineering, the mining and chemical industry and machine building. And these expenditures were made primarily from unionwide resources.

One can assert with complete justification that the remarkable successes of the Estonian SSR in all spheres of economic and social development are the result both of the heroic labor of the workers of the republic and the economic mutual assistance of all the sister republics. Developing its economy taking into account the most efficient unionwide division of labor, the Estonian SSR is making a worthy contribution to the strengthening of the economy of the entire union national economic complex.

Let us give a typical example--the creation in the Estonian SSR of a powerful energy industry on the basis of combustible shale. This took place primarily as a result of centralized financial resources. Participating in the deliveries of materials and equipment for our largest electric power stations--the Baltic and Estonian GRES's were more than 500 enterprises of almost all the union republics. Engineers from Moscow and Leningrad participated in the planning of them and in the construction itself, which required the enlistment of considerable labor resources--representatives of many nationalities of our country. At the present time the Estonian SSR produces the most electric energy per capita. The times have long passed since industry, agriculture and the population of our country were without electric power. We occupy one of the first places in the per capita consumption of electric energy. And at the same time the electric power stations of the republic, which are part of the unified energy system of the northwest USSR, satisfy the energy needs of Leningrad, Pskov and other cities and rayons of neighboring republics.

The entry of the Estonian SSR into the unified national economic complex in no way opposes its economic and national interests. On the contrary, it is precisely as part of the national economic union complex that the republic first created a national economic complex which includes modern branches of heavy and light industry, the mining industry and the processing industry, developed agriculture, a broad network of various kinds of transportation, and scientific and planning and design institutes, that is, all the necessary elements of productive forces under the conditions of the modern scientific and technical revolution. The republic covers a considerable part of the needs for industrial and agricultural goods through its own production. Let us just note that about two-thirds of the overall commodity turnover is in intra-republic shipments.

And in the development of the Estonian SSR economy as a constituent part of the unionwide national economic complex one takes into account both common and internal economic and social conditions and tasks as well as division of labor that is most efficient for the national economy as a whole and for the republic.

At the present time we ship outside the republic about 90 percent of all the instrument building, radio electronic and electrical equipment products, 60-70 percent of the products of the chemical, fishing, and pulp and paper industry as well as electric power, and 45 percent of the light industry products. At the same time as a result of imports we fully satisfy our needs for heavy equipment and machines, means of transportation, petroleum, natural gas, metal and many kinds of raw material for light industry and the food industry.

Such an exchange of food and industrial goods is economically expedient. In a republic where, for example, there is no raw material for the metallurgy industry it is inexpedient to develop metal-intensive branches of production. But the availability of a skilled labor force and accumulated experience make it possible to rapidly develop such progressive branches as the electrotechnical industry and instrument building. Shale is not as economical as petroleum and natural gas. But taking into account the limited resources of the latter and also the possibility of comprehensive utilization of shale (power engineering, chemistry and the construction industry) and the proximity of large consumers, it is expedient to further develop electric energy, the chemical industry and the production of construction materials in the republic.

Our light industry and food industry operate mainly on the republic market. But here it is important not only to considerably increase production to cover the growing needs, but also to expand the exchange with other regions of the country and also within the framework of integration of the socialist countries. Within the framework of all-union division of labor the Estonian SSR is placed under economically advantageous conditions for exchange. Having stable markets for the sale of its products, the republic receives exceptionally important resources for covering its own needs: agricultural equipment, grain, sugar and salt. Moreover the conditions for exchange on the union market are considerably more advantageous than on the world market. This does not pertain only to petroleum products or metal.

Thus, since it produces about 130 kg of meat and more than 800 kg of milk per capita, the republic, naturally, delivers part of these products (approximately one-third) to the union market. The shipment of meat and milk is compensated for by the corresponding deliveries of grain for feed purposes, technical equipment and fuel for agricultural needs. In order to acquire comparable agricultural equipment modern farms need to sell approximately one-third as much pork or milk as did the peasant farms of bourgeois Estonia.

Under the 11th Five-Year Plan we are retaining the main directions for future development of the national economy of the Estonian SSR within the framework of unionwide division of labor. But, taking into account the especially critical labor balance (in the national economy of the Estonian SSR 96 percent of the able-bodied population are employed, which is higher than the unionwide level), it is especially important for the republic to take full advantage of intensive factors in growth--increased labor productivity and increased efficiency of production as a whole. During the five-year plan the industrial output will increase by 14-17 percent with an increase in labor productivity of 15 percent. The shale-chemical, electronic and instrument building industries and the production of consumer goods will develop at more rapid rates. The Estonian SSR will make a significant contribution to the implementation of

the Food Program. It is intended to increase the gross agricultural output by an annual average of 11.4 percent.

The entry of the Estonian SSR economy into the unified national economic complex does not limit but, on the contrary, creates extensive possibilities of creative initiative and search for the best ways of solving common problems and achieving common goals that correspond to the specific conditions here. V. I. Lenin emphasised the idea that "Centralism, in the truly democratic sense, presupposes . . . the possibility of complete and unimpeded development not only of local peculiarities, but also of local undertakings, local initiative in various ways, devices and means of movement toward the common goal."

Such creative searching is typical of our republic. This pertains especially to searching for the most efficient ways of developing agricultural and the agro-industrial complex. The Estonian SSR was the first to complete a change-over to more progressive forms of wages on the kolkhozes and to autonomous financing on the sovkhoses. The republic developed and applied a more efficient strategy and tactic for industrial development of agriculture and conducted an experiment in creating rayon agro-industrial associations that provide for more balanced and integrated development of agriculture and spheres that serve it. All this made it possible to achieve considerably higher economic indicators of the development of agriculture in our republic--it occupies first place in the country in terms of the level of labor productivity and the utilization of the resource potential. Additionally, the advanced experience of the Estonian SSR has become the property of all sister republics, thus contributing to the overall advancement.

At the present time, in keeping with the decisions of the 26th CPSU Congress and the May (1982) Plenum of the CPSU Central Committee, measures are being implemented for further improvement of planned administration of the national economic and territorial complex. This improvement should provide an optimal combination of a centralized planning base, independence, responsibility and local autonomous financing. More efficient coordination of branch and territorial planning administration is an important problem. Centralized administration of the national economic complex is carried out mainly through branch agencies--union and union-republic ministries. This approach ensues primarily from the requirements of the most productive forces whose effective development under the conditions of the scientific and technical revolution cannot be ensured with only the limited resources and possibilities of local agencies, even at the republic level. At the same time, the need for solving large economic and social problems that require more efficient coordination and interaction among various branches locally increases the role of territorial administration. This pertains especially to the development of the agro-industrial complex whose initial point is efficient utilization of land and labor and material resources as well as the arrangement of better interaction between agriculture and the local spheres that serve it. Therefore the decisions of the May (1982) Plenum of the CPSU Central Committee orient us toward organized and economical structuring of territorial agro-industrial complex, including at the republic level.

The development of a unified national economic complex is a continuous and dynamic process which is dictated by life itself and the mutual interests of the socialist nations. Operating in this area is not only the economic unity of the republics and oblasts of the Soviet Union, but also the increasing integration in the world socialist economy of the national economies of other socialist countries. Anticipating this process, V. I. Lenin wrote: "The tendency toward creating a unified world-wide economy as a whole according to a general plan regulated by the proletariat of all nations, is a tendency that was quite clearly revealed even under capitalism and will undoubtedly develop further and reach its culmination under socialism."

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NEED FOR COOPERATION BETWEEN PUBLIC AND PRIVATE AGRICULTURE

Tbilisi ZARYA VOSTOKA in Russian 14 Aug 82 pp 2-3

[Article by Academician of the Georgian SSR Academy of Sciences Avtandil Guniya, director of the Georgian SSR Academy of Sciences Institute of Economics and Law, in the column "Theoretical Readings": "The Unity of Joint Farming and Private Farming"]

[Text] In the stage of developed socialism, cooperation in production and labor between joint farming and private farming by kolkhoz members, sovkhoz workers, and the workers of other state and social organizations assumes considerable importance in expanded reproduction within agriculture and in perfecting socialist production relations.

Such a large-scale task as the Food Supply Program of the Soviet Union in the Period Through 1990, which the Soviet Government has set for the Soviet people in general and for farm workers in particular, can be solved in the general process of reproduction within a relatively short time, specifically by joining forces, by exploiting the rural manpower and material resources that exist in the socialist sector of agriculture and in private farming.

The perfection of production relations in the villages, including relations between joint farming and private farming, depends to a considerable extent on the quantitative, and particularly the qualitative, indicators of the development of farm production. Under the present conditions, joint farming is able to offer the private farms cooperation and assistance in the machine cultivation of their land, in supplying them with fertilizer, plant protectants, quality seeds, cattle and poultry, and in undertaking irrigation, drainage and other projects. Therefore, both the private farmers and the socialist sector have an interest in the successful operation of the private farms. Under the present conditions, the socialist sector's farms and the private farms cannot be separated from each other and are unable to exist independently, in an isolated manner. They are integrally linked in a single process of reproduction.

In joint farming as well as in private farming, workers must have an economic self-interest in the results of their labor. The point raised by Comrade L. I. Brezhnev that "The main thing here is that every worker must be able to see and perceive the direct, simple and understandable relationship between what he performed and what he earned" applies to private farms as well.

Payments in kind are very important in cooperation between joint farming and private farming. The increased role of payments in kind is not only a factor that contributes to the establishment of incentive economic relations between them; it is also an economic shield against the rural population's attraction to the cities in search of food products, a phenomenon that has been observed in recent years. It will have a significant influence on reducing the proportion of the rural population's food purchases from the state retail network. And to a large extent it will help to alleviate the contradiction that has arisen in recent years as a result of underestimating the importance of payments in kind in providing economic incentives for farm workers.

Cooperation between joint farming and private farming takes place on the basis of comprehensively consolidating the sovkhozes and kolkhozes, the foundations of entire farm production. Their organizational and economic independence is being broadened, and they are being relieved of paperwork and close tutelage. This will significantly aid the search for new and diverse possibilities, consistent with the specific conditions of the private farms, to develop on them the cultivation of various crops and the output of livestock products, and the forms of cooperation and economic incentives. Real creative initiative and entrepreneurship should appear here, within the limits of socialist relations and of the development of the socialist forms of ownership, based on the producer's personal labor as the basis of his material well-being.

Conditions will be created for the fullest and most efficient utilization of the meadows and pastures belonging to the state land fund. Joint farming and private farming can direct all their efforts toward the most expedient utilization of the country's land resources. At the same time, no agricultural tax will be levied on the use of plots belonging to joint farming (sovkhozes and kolkhozes) to grow feed and fodder, and citizens will be exempt from income tax on income derived from the use of such plots. Cooperation between joint farming and private farming expands the sphere of economic production relations. The interests of the agricultural enterprises' collectives extend beyond their enterprises and are interwoven with the interests of the private farms. At the same time, such cooperation contributes to the solution of the long-term and urgent tasks of developing agriculture. Unity in the solution of the long-term and urgent tasks is a very important qualitative aspect of cooperation between joint farming and private farming, an essential condition for solving the problems of food supply.

The process of cooperation between joint farming and private farming is typical of the stage of developed socialism. Here the wide masses of kolkhoz farmers, sovkhoz workers, and also of workers employed in industry, construction, and productive and nonproductive services, as well as retired persons, housewives and students, join in the common work process to increase the volume of farm output, in the interest of the republic's entire population and also in the interest of the personal well-being of the possessors of the private plots, based on the socialist principles of distribution for work performed, in accordance with the quantity and quality of its results.

Cooperation between joint farming and private farming reflects first of all the unity of their interests. These interests mutually supplement each other in the general process of reproduction, but the development of joint farming is the dominant. This process is manageable. Its peculiarity is the most

efficient combination of the forms of management with the broad initiative of the cooperating partners. It must take place at the maximum utilization of the reserves that exist in the farm sector of the economy.

In our opinion, the indicator of net output should be introduced also in farm production. After all, the production costs in agriculture include the costs of farm machinery, fertilizer, plant protectants, irrigation and drainage, quality seed, the construction of farm buildings, and of other fixed and working capital that are the results of "foreign" labor, but without which it would be difficult to imagine farm production and its final results, especially under the present conditions. Therefore the accounting of outside labor and own labor in the effectiveness of labor in agriculture will have an important incentive role in the development of production. This will play a certain role also in the effectiveness of cooperation between joint farming and private farming. Under the present conditions, cooperation between joint farming and private farming, for the purpose of increasing the farm output's volume and improving its quality, is taking place integrally with the specialization and concentration of farm production, on the basis of cooperation between farms and of agro-industrial integration. This is a new qualitative level, a new stage in the development of Lenin's plan of cooperation. As V. I. Lenin pointed out, this is a process of integrating agricultural, industrial and other types of labor of the entire rural population (of the rayon unit) into a single process of production cooperation. Under present-day conditions, cooperation between joint farming and private farming must be viewed in organic connection with, and not separately from, the unified process of developing the productive forces and production relations. In social reproduction the new productive forces have produced the unity of joint farming and private farming, and of agriculture, industry and also other sectors that are linked to farm production. It should also be pointed out that this problem could have been solved somewhat sooner, but for a certain disproportion between joint farming and private farming that stemmed from the arbitrary solution in the past of some agricultural problems, causing great harm to the economy's agricultural sector.

When social ownership of the means of production is the dominant and the producer's personal labor is the main source of income, we believe, the basic principles of cooperation between joint farming and private farming should be the following: free choice of the forms of cooperation; establishment of economic relations between joint farming and private farming on the basis of contracts, with equal rights and obligations for both contracting parties, i.e., based on the equality of the contracting parties; economic self-interest of the contracting parties in the final production results; maximum and most efficient utilization of the existing natural, material and manpower resources, and of the land fund in particular; a faster rise of labor productivity than of remuneration; a reduction of production costs and a rise in the profitability of farm production.

Planning, assistance (farm machinery, fertilizer, feed, the allotment of meadows, cultivation, etc.) and production must be based on the concluded contracts. The contracts may be concluded at any time during the year, and the duration of the contracts is determined by the contracting parties. These relations must be regulated, i.e., manageable to a certain extent. Together with the general principles of cooperation between joint farming and private farming, in the republic as a whole as well as in the individual agricultural zones it will be necessary to ensure opportunity for the wide assertion of initiative, starting out from the specific conditions of not only the given rayon, but of the

individual kolkoz, sovkhos and other farms as well. This will expand considerably the possibilities of cooperation. The forms and conditions of cooperation that are now functioning in a number of rayons of the Georgian SSR can serve as an illustrative example.

It will be remembered that in Georgia cooperation between joint farming and private farming began in Abashskiy Rayon. Here the two types of farming are cooperating at present in the production of pork, milk and corn. Especially hog production is developed, and the conditions for this are favorable in the rayon. According to the official statistics of the rayon's agroindustrial complex, already in 1981 about 4,000 hog-raising contracts were concluded with the population. The contracts were concluded with kolkoz members, workers, employees, retired persons and housewives. As a result of such cooperation, all strata of the population of work age have been included in this type of production cooperation that is so important and necessary for the state as well as the population. The persons who join forces to participate in such production activity are relatives, coworkers, or persons united by other ties. Kolkoz or inter-farm associations conclude the cooperation contracts with citizens. Entrepreneurship and a desire to utilize the available financial and material resources efficiently and economically are clearly evident here. The edible refuse from the households, and the wastes from the processing of the fruits, melons, vegetables and other crops grown on the household plots or on the plots allotted by the kolkoz or sovkhos for cultivation, are maximally utilized. This supplements significantly the feed that the joint farms provide, under the terms of cooperation, to raise the hogs. Here also the building materials allotted to the population at state prices for the construction of pigpens, barns and other shelter for livestock are utilized fairly efficiently. Relations between the contracting parties are commercial relations in the proper sense of this word, undeservedly forgotten in production and economic relations under socialism. A characteristic feature of this type of cooperation is that kolkoz members and sovkhos workers show the same diligence in joint farming as in private farming, the only difference being that they engage in private farming only after their regular work in joint farming. Here the unity of joint farming and private farming is quite clear. The more so because the factors of economic and moral incentives are fairly effective in joint farming as well as in private farming that cooperates on the principle of a production partnership. All this caused the fairly high proportion of cooperating farms in the supply of livestock products. In Abashskiy Rayon in 1981, for example, 2,967 tons of pork were sold to the state instead of the 2,350 tons planned, and more than one-half of this volume was supplied by cooperating farms. As a result, the profit from raising hogs and selling the meat totaled 310,000 rubles, whereas in 1980 this branch of livestock production reported a loss of 248,000 rubles.

The forms of cooperation are diverse. They are selected by the partners, on the basis of economic expediency. Abashskiy Rayon employs two forms of cooperation. One form for producing and selling the state beef and milk. The other form, for raising hogs and selling the state pork. There can be many variations within these forms.

Cooperation in producing milk, in addition to cooperation in producing pork, plays an important role in Makharadzevskiy Rayon. On 1 July 1982, for example, about 5,500 families were participating in cooperation. They kept 5,421 cows, produced 629 tons of milk, of which 413 tons were delivered to the state. Also cattle are delivered here on the basis of cooperation. Three variants of the

forms of cooperation are employed in this rayon, and they are not identical with the ones in Abashskiy Rayon. This shows that the forms of cooperation can vary by rayons. They depend on the wishes of the cooperating partners, on what is economically expedient, and also on the nature of the output that is to be produced through cooperation.

At present also persons not participating in cooperation are producing livestock products, but their share is small. In Abashskiy Rayon in 1981, for example, this share was only 8 percent of the total meat procurement in the rayon, and about 15 percent of the meat procured on the basis of cooperation. Incidentally, regardless of whether or not these producers are willing to participate in cooperation, their inclusion is hampered by the limited ability of the kolkhozes and sovkhoses to supply their contracting partners with livestock and feed. This problem is serious at present not only for the rayons where there is extensive cooperation between joint farming and private farming (Abashskiy, Makharadzevskiy, Gardabanskiy and other rayons), but also for the development of this form of stimulating the output of livestock products in the other rayons of the republic.

Cooperation between joint farming and private farming in the output of livestock products is essential under the present conditions also because the construction of livestock complexes and the attainment of their design capacities require not only time but also substantial capital investment. At the same time, this form of cooperation requires only small capital outlays, but within a relatively short time it yields an economic return perceptible in the increased volume of output.

The accumulated experience with cooperation between joint farming and private farming is entirely in accord with the tasks set by the May 1982 Plenum of the CPSU Central Committee. The forms of cooperation in Abashskiy, Makharadzevskiy and other rayons of the republic clearly indicate the nationwide importance of this experience, and the need to spread it to the other rayons of the republic, taking into consideration the specific conditions of the individual agricultural zones and rayons, the directions of specialization in crop production, and the types of cattle breeding. This is important also because cooperation between joint farming and private farming is a long-term factor that is typical of developed socialism.

Under present conditions, private subsidiary farms are not isolated, closed farms separated from joint farming. They are the farms of kolkhoz members, workers and employees, retired persons, of toilers in all spheres of production and other activity in rural areas; in other words, they are the farms of direct participants in social labor. All their threads bind these farms to joint farming, and they are its integral part.

Now not only the kolkhozes and sovkhoses, but also every family participating in cooperation with joint farming are interested in obtaining maximum yields from their private plots, in raising cattle and poultry, in improving soil fertility and productivity. The guaranteed high incomes, and also the moral stimulation of their socially useful labor ensure this.

From Abashskiy, Makharadzevskiy and other rayons of Georgia we could cite numerous examples of fairly high indicators for the economic stimulation of the results of cooperation between joint farming and private farming. However, we

will cite only a few. Thus in Abashskiy Rayon, for example, I. Kacharava, a one-time machine operator now retired, entered into cooperation in May of 1980. Within several months he was able to deliver 6.7 tons of pork, and his income from cooperation was over 10,000 rubles. He and six members of his family are raising the hogs. Three Papava families are raising 80 hogs. In only six months they delivered 16 tons of pork, and their income from cooperation was 8,000 rubles. In Abashskiy, Makharadzevskiy and other rayons there are provisions for higher incentives to deliver in excess of the volume specified in the contract. The number of livestock raised on household plots varies from 10 to 40 head. The number is determined by the possibilities of the household plot, and the amount of personal labor that the possessor and members of his family are able to contribute. At the same time, several persons--say, four or five neighbors--may form a partnership to farm together, but in this case only the partners may contribute their personal labor. Similar cooperation is feasible in every branch of livestock production. Also important is the fact that only the animals that the kolkhozes and sovkhoses would be unable to raise are assigned to the household plots, and thus the herds in joint farming are not being reduced. As a rule, animals are assigned for raising to those workers who distinguish themselves by their performance in joint farming. Work on the cooperating farms, and the output obtained from it belong to joint farming, and therefore such work should be regarded as socially useful labor. The large-scale inclusion of the rural population, among them also students, in this type of production activity indicates that cooperation between joint farming and private farming is not only of economic significance but also of great social and educational importance. Socially useful labor unites the rural workers in a single process of public and private production, and in the course of this youths of school age are acquiring certain work habits.

The unity of the economic and social interests in the results of cooperation between joint farming and private farming requires appropriate legal support that will guarantee the observation of socialist legality. It should be noted that the cooperation contract becomes void if the cooperating partner or the members of his family who are of work age fail to accumulate the minimum number of man-days in joint farming. Since the contract of cooperation between joint farming and private farming is a legal document, both contracting parties are responsible for its fulfillment. The unity of the economic, social and legal provisions should reassure the cooperating partners that their labor will be highly productive. Cooperation between joint farming and private farming can be broadened to include the raising of sheep and rabbits, beekeeping, and the growing of crops for which there are favorable conditions on the private subsidiary farms. The possibility of interrayon cooperation between joint farming and private farming likewise cannot be excluded.

The process of searching for and developing the most sensible and most effective forms of cooperation between joint farming and private farming, ones that reflect more completely the unity of both in the advanced stage of socialism, is a dynamic process that will be constantly perfected. This is due to agriculture's changeover essentially to an intensive path of development. In combination with the maximum utilization of the possibilities inherent in joint farming, the development of cooperation between joint farming and private farming will be an important factor of the Food Supply Program's realization.

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